

DISPLAY OF DUTIE, DECKT VVITH

*Sage Sayings,
Pithy Sentences,
AND
Proper Similies.*

Pleasant to Read, delightfull to
Heare, and profitable to
Practise:

By L. WRIGHT.

Good nurture leadeth the way vnto Vertue,

AND

Discreet behaviour plaineth the path to felicity.

LONDON,

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at his house neere the East end of
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TO
THE RIGHT
WORSHIPFULL,

most valiant and famous,

THOMAS CANDISH
ESQUIRE:

L. Wright wisheth all happinesse
in this life, and in the World to
come, to ioy with Christ in
felicities for euer.



*Being long desired (as
duty binds me, Right
worshipfull) to make
knowne my gratefull
minde, not onely to
the Right worshipfull
your good Father of late memory (who,
during his naturall life, was to his
Prince, a faithfull, true, and loyall
Subiect: to his Country, a righteous*

The Epistle

and fauorable Iustice: to the Gospell of
Christ, a godly and zealous Profefor :
to all good men, a gentle and louing Be-
nefactor : and to me, a sure and speciall
friend) but also to your selfe, whose won-
ted courtesies, and friendly counte-
nance, euen from your childhood, hath
moued mee (for want of better) to de-
dicate vnto your worship this little
Booke, as a true token and testimonie
of the faithfull and hearty good will I
haue alwaies borne to you, and your
house, and shall during life: containing
necessary rules, touching both Christi-
an duty, and ciuill courtesie, profitable
to many, delightfull to some, and offen-
siue to none: but curious Momus, dis-
dainfull Zoilus, and fleering sycophant
whelps, who with the bleare-eyed Owle,
being blinded with malice, blush not to
accuse euen the bright sunne-shine in
others, making euery straw a stum-
bling blocke, euery mole-hill, a Moun-
taine, and euery Vertue, a Vanity: be-
scabbing

seeching your worship, to accept it as
willingly, as I offer it faithfully. Thus
resting with this perswasion, that the
noble minde is alwaies more courteous
to winke at a fault, and take things in
good part, than the baser sort, I hum-
bly take my leaue.

To

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To the READER.



T is no great wonder, though all the world be infected with Vice, set vp on Vanity, and growne out of or-

der (gentle Reader) seeing *Democritus* hath his mansion in the Market, and his Chaire at euery corner of the street: whose laughter at follies doth so greatly incourage, strengthen, and confirme the riotous excessse, and intolerable outrage of witlesse youths, wilfull wild-heads, and idle vnthrifts in this our carelesse Age: as the continuall teares of sorrowfull *Heraclitus*, lamenting their misery, can small preuaile to

Democritus did alwaies laugh, and *Heraclitus* weepe at the follies of men.

Ruine is the
end of volup-
tuous appetite

Time past may
sooner be re-
pented, then
recalled.

reform or amend them : who, much
like Riuer-Trouts, alwayes swim-
ming against the streame, or Ke-
strels flying against the winde, de-
spise their duty, reiect the rule of
reason, and condemne the whole-
some doctrine of their Elders, of
whom they might, at the first hand,
haue bought counsel good cheape,
till afterwards beeing beaten vvith
the sharpe twigs of their owne rod,
and plagued with the rash conceits
of their own braine, are constrained
to buy wit with woe, and had-I-wist
at vnreasonable price. Experience,
in whose Schoole my selfe haue
been too long a Learner, in sowing
the wilfull seeds of fantasie, and
reaping the witleffe fruits of folly,
till repentance had taught mee
(though too late) to leaue, and loath
my former liked life, and with pati-
ence perforce, to beare the penance
of my tender yeeres mis-spent.
Where-

Whereupon, as one alwaies more
willing, than able to profit my
Country, and pleasure my friends, I
haue taken occasion to pen this lit-
tle Booke, containing both profita-
ble rules for the instruction of
Youth, and sound reasons for refor-
mation of Age: presuming, that
for as much as my chiefe intent and
purpose (what in mee lyeth) is to
beate downe Vice, and further Ver-
tue: to helpe all, and hurt none:
that the best sort, in charitie, vwill
take my simple meaning in good
part, as I haue alwaies desired: and
as for the euill disposed, who nei-
ther haue grace to doe well them-
selues, nor honesty to speake well of
others, I will patiently beare their
malice, which I neuer deserued.

PROV. 10. 32.

Vale in Christo.

L. VV.

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Want of Government in
A G E, hath bred want of
duty in Y O U T H.

AS Youth by law of Pa-
ture are bound to ho-
nour, reuerence, & obey
their Ancients, whose
steps, either in good or
euill, they are most apt and ready to i-
mitate: so are Elders bound in dutie
and conscience, by doctrine, counsell,
and example of life, to traine by
youth in vertue and honestie. The sat-
test soile, without husbandry, is soone
ouergrowne with weeds: and the ap-
pest wits, without government, soone
corrupt with vice. An vntamed Horse
(saith Salomon) wil be hard: and a wil-
l childe will be wanton. The occasi-
ons for youth to yeeld vnto Vices are
many: their blood doth naturally stir
them, their flesh doth prouoke them,
sen-

Col. 3. 20.
Ephes. 6. 1, 2, 4.
1. Pet. 5. 5.
Prov. 6. 13.

Pro. 13. 18, 24.
Eccl. 30. 8, 9.

Dent. 21. 11, 12.

Ecc. 30. 10, 11.

Heb. 12. 8.

Prov. 23. 11, 12.

Prov. 13. 11. 24.

Eccles. 30. 11, 12

1. Kin. 4. 36.

sensualitie doth allure them, the world
doth blinde them, and Satan himselfe
doth tempt them. And as it is naturall
in the yonger sort to commit follies, so
is it outisfull in the elder to correct and
amend them. Parents, by nature, Ma-
sters by charge, neighbours, of com-
mon courtesie, and all men of humani-
ty. Hee that spareth the rod (saith the
Wise-man) hateth his sonne: but who
so loueth him, doth hold him ever in
nurture. Giue him no liberty in his
youth, nor excuse not his folly (saith
Iesus Sirach:) Bow downe his necke
while he is yong, lest hee ware stub-
borne, and giue no more force of thee.
What maner of children shall be bozne,
lyeth not in mans power, but to bring
them vnto goodnesse, by vertuous edu-
cation, that lyeth in mans power: and
therfore God doth impute the wicked-
nesse of the children, to the negligence
of the Parents: so that looke how many
vices the father hath suffered in his
childe in youth (if with Heli he brake
not his necke before) so many sorowes
shall afflict himselfe as a due punish-
ment in age.

Such

A display of Duty.

Such was the lawes in times past, that if any dishonest or unseemly thing chanced to be committed, in the presence of an Elder without reprehension, hee was counted an enemy to the Common-wealth, and his negligence soze punished.

Cicero, making an Oration against Salust, said thus unto his son, Though thy father had neuer done moze euill (quoth he) yet did he greatly intury the common-wealth, in leauing such a son as thou art. By Moses law, that stubborn and disobedient son, that would not hearken to the voice of his Parents, was brought forth, and accused before the Elders, and stoned to death. By the statutes of Rome, called Falsidia, the first offence in the childe was pardoned; the second, soze punished; and for the third he was banished.

Then was youth kept in order, obedience and duty, & made moze account of their fathers blessing, then their grand-fathers inheritance. The blessing of the father (saith Iesus Sirach) *Eccles. 3, 2, 5, 8.* upholds the house of the sonne, but his curse bringeth vengeance, poverty, and

A display of Duty.

Hell may lament, and heauen reioyce,
when old men cease to bee
couetous.

Their heads deckt with
gray haire,
& their hearts
infest with
wickednesse.

and destruction. But such is the misery of our time, that Elders, for the most part, are so greatly infected with all manner of wickednes; especially with such an vnreasonable rage of conetousnesse, multiplying of riches, and increasing of patrimonie, accounting an ounce of dignity, more worth then a pound of honesty: desiring rather to liue without vertue, then dye without money: hauing more regard to the swimming of their sonnes, then the sinking of their soules: and commonly, the wisest men bee fondest fathers; that when for very age, not onely the pleasures of this life, but also life it selfe is ready to shake hands, and bid them adew: Oea, if the graues could speake, they would call them and say, It were high time to depart this life, and come dwell in them; and yet in the whole race of their former yeres, haue left to their posterity no example of any goodnesse, but rather of vice and infamy whereby our Country is growen rich in treasure, but poore in vertue. It may aptly be said to England now, as Marcus Aurelius said once to Rome: *Oh*

Rome

Rome (saith he) I weepe not to see thy
houses decayed, nor thy streets lye vn-
paued, nor thy timber consumed: but
I weepe to see thee so void of wise fa-
thers, obedient children, and good ver-
tuous people. It is commonly seene,
where riches are honoured, there ver-
tue is despised: for great riches cloketh
vices, and carrieth light heads into
presumption: and therfore as parents
abound in wealth, so children abound
in wickednes: such as be left rich by
their fathers, will become often rich-
esse by their own will: & such as haue
liberty in youth, to liue as they list,
want list in age to liue as they should.

Age, no doubt, is an honourable
thing, notwithstanding: except their
wisdome, knowledge, and experience
of vertue be confor[m]able to their an-
cient yeeres; so as after the flowers of
youth, their fruits of good liuing may
appeare, to y^e example of those that fol-
low: they deserue not that reuerent
little & estimation due to their Calling.
Whose wilfull negligence in not do-
ing to youth, that in power they might,
and in duty they ought, hath bred such

Where Elders
are dissolute,
and past graui-
ty, there youth
are shamelesse
and past grace.

Psal. 49. 6.

Luke 12. 10.

Psal. 51. 7.

Wisd. 4. 9.

Eccle. 25. 6, 7, 8.

A display of Duty.

*Job 11.
Psal. 73.
Ierem. 12.*

contempt, to cast off the poake of obedience, and dishonour them in age. We daily see the miserable father, with great trauell, carefull studies, and broken sleepes, to scrape and heape together what possible hee can, to honour his childe: who hauing his purse full of money, and his head full of folly, consumeth it in vice, riot, and prodigality, to the fathers infamy: and so by Gods iustice, the prodigall sonne doth scozne the carefull sighes of his conuents father: whereby the Proverbe is verified, That riches got with craft are commonly lost with shame.

*1. King. 4. 26.
1. King. 2 15.
21. 24.
Prou. 5. 11. 12.
Young men
should study
to liue, and old
men to dye.
Eccles. 5. 9.*

And thus the negligence of age, and folly of youth, breeds in the end a double woe to both: the one ending in sorrowfull griefe, the other in lamentable misery.

A dutifull sonne, following the best steps of a good vertuous father, the same God that blessed the one, will prosper the other: but being inclined vnto vice and naughtinesse, his fathers gift is rather a meane to hasten destruction, then helpe to prolong him.

How

A display of Duty.

How much are children bound,
Their Parents for to loue:
Which vnto vertuous ground,
Their pregnant wits doe moue:
So that in youth they get
The treasures that shall stay:
When fortunes flitting net,
With waues will weare away.

The right steps vnto learning are thus orderly linked together: first, aptnesse by nature: secondly, loue of learning: thirdly, obseruing of right order: and fourthly, a constant minde without new-fanglenesse.

Aptnesse, knowledge, and vse, in time, bringeth perfection in all things. The first is the gift of nature, the second commeth by learning and study, and the third, by diligent practise.

A vertuous Age asketh a diligent Youth.

VHere Lady Vertue is embraced, she is courteous, gentle, and easy to be intreated: a sure possessed friend to all such as willingly desire, imitate, and vse her: whose pro-

Where natur
is toward, let
nurture help
forward.

Where youth
is void of ex-
ercise, there
age is void of
honesty.

A display of Duty

o fruits in
aruest, with-
it blossomes
aspring.

*Julia non me-
rit, qui non
ultrauit amara.*

perty is to fauour and follow, not the
Stubbozne, but the obedient : not the
fickle, but the fixed: not the idle, but the
diligent. **L**ooke where she is esseemed,
there diligence in youth is alwayes al-
lowed : no treasure without travell :
no gaine without paine, no; learning
without labour. And therefore he is
likened to a tree, hauing sweet fruit,
but a sowze roote: He that will carry a
Bull with Milo, must carry him a calfe
also: and he that wil haue Hearts-ease,
must needes haue some Arse-smart
with all Hearts-ease. Our Elders did
very aptly compare time to a man
with a bald head, hauing a locke of
haire befoze, to signifie that if it bee
once past, he cannot be catched hold by
on, or pulled backe againe : hauing al-
so a paire of wings to signifie his speed,
and swiftnesse away, and with a sythe
in his hand, like a mower, setching his
stroke, in token that hee is neuer idle,
but alwayes working. A diligent youth
bringeth forth a learned age, a ioyfull
life, and a happy death : but experi-
ence hath taught me, and reason bea-
reth witnesse, that to counterfait ver-
tue,

A display of Duty.

tree, and some learned, when planting time is past, except great paines, it bringeth small profit: but to be vertuous & learned in deed, craueth labour at the first, and yeeldeth fruit with pleasure at the last.

Of Idleness.

Idleness is called the mother of ignorance, the nurse of vice, the pillow of Satan, the image of death, & ground of all mischief: it maketh heavy hands, lumpish legges, beastly bellies, drowsie pates, and witlese wills.

The fowles of the ayre were made to flye, the fishes of the sea to swimme, the beasts of the field to travell, & man to labour. As soone as Adam was created, to auoid idleness, hee was set to dress the garden. After his fall it was said vnto him: In the sweat of thy face shalt thou eate thy bread. Noah planted a Vineyard: Iacob, Moses and David kept sheepe. The vertuous woman in the Prouerbs eate not her bread with idleness, she was vp early and late, labouring gladly with her hands: she occupied wooll and flaxe, layd hold vpon

Gen. 3.

Prou. 31.

Prou. 28.

A display of Duty.

the Masse, and put her fingers to the Spindle. In the Common-wealth of Israel, euery degree had his duty and office appointed, & no idle state allowed. For idlenesse, the Lord rained downe fire and brimstone vpon Sodom and Gomor. In the Primitive Church it was soe punished: Amongst the ancient Romanes, no man was suffered to walke in the streets without the toole in his hand, whereby he got his liuing: and if any mans lands were left unplowed, or husbanded according to the custome of the Country, it was by law confiscate. The Egyptians were severally examined once a yere how they lived, and spent their time: and being found idle, were punished with death. The Indians so greatly detest idlenesse at this day, that euery family are straightly examined before dinner: and onely those which haue deserued it by labour, suffered to eate: and the rest constrained to fast. Hee that tilleth his land (saith Salomon) shall haue plenty of bread: but he that followeth idlenesse shall haue pouerty. He that will not labour (saith the Apostle) let him not eat.

Euery

h. 16.

as Gellius

2.

11. 28.

11. 10. 4.

11. 3. 10.

Euery creature vnder heauen put-
teth man in minde to eschew idlenesse,
and labour for their liuing : the Bee in
gathering her hony, the poore Flye in
prouiding her sustenance in an old hol-
low Reede : the Doymouse in hoarding
by victuals for himselfe and his aged
Parents : the Emmet in topling all *Prout. 30.*
Summer, to make merry in Winter :
the Spider, in weauing his nets to
catch his prey : the Conny, in digging
his house to dwell in: the trees in yel-
ding their yeerely fruits : the waters,
in ebbing and flowing : and the
Sunne, Moone, and Starres, in conti-
nuall moving. The Horse yeelds
his backe to the burthen: the Ox his
strength to labour: and the Sheepe his
fleece for cloth. But he that spends his
time in idlenesse, without trauell of
body, or exercise of mind, is to his ene-
mies a mocking stocke: to his friends
a shame: and to the Common-wealth a
burthen: and therefore most vnworthye
to liue vpon the earth.

Thus practise brings experience,
Experience knowledge gaines:

Where Idlenesse hath euill conceits,
And loueth to take no paines. (last,
Then toyle in youth, whilst health doth
And rest in age when strength is past.

*Art, Fortitude, and Civility,
Are the right notes of true Gentilitie.*

of virtus.

As a liuing creature, endued with
Reason, hauing aptnesse by nature
to speake, laugh and goe by right, is cal-
led vir, a man, of this word virtus: Cuen
so a courteous, sociable, and well-dis-
posed minde, planted in a superiour
degree, where wisdom and policy is
ioined with a valiant courage, maketh
him generosus, or nobilis: which com-
meth of nosco, to know: signifying a
man in knowledge, valure, and civili-
ty, notable and famous. Socrates being
asked, what is Gentility? Answered,
Animi corporisque temperantia. Aristo-
tle thought him a right Gentleman,
who esteemed it most glorious to giue,
and a shame to his honour to take. Plato
calleth him a Gentleman, who is ad-
mired, not with others, but his own ver-
tues.

It is required in a Gentleman, to be in life and conuersation well gouerned: disdainning with a valiant minde to become subiect to vice, or infected with villanous manners: to bee iust and faithfull of promise: patient in suffering wrongs, and apt to pardon injuries without reuenge: mild and reuerent in countenance, courteous and gentle in speech, and sober and ciuill in behauiour.

Pro. 15. 34, 35
36.
Job 1. 1.

To his Superiours, humble and lowly as a seruant: to his Elders, obedient and loving as a sonne: to his equals, familiar and tractable as a brother: and to his inferiours, charitable and friendly as a Father: Remem- bering that as the wilde Hart is made tame by watching: the Stubbozne Ase by beating: and the couragious Horse by feeding: so our countremen of England, being a people, though bound by law, yet free by nature, are more apt to yeeld obedience and dutie, for loue of vertue, then feare of punishment. And more easily gouerned by friendly courtesie, then forcible cruelty.

Rom. 13. 7.
Eccles. 4. 5, 6, 7
Acts 10. 1, 2.

The honorable title due vnto vertue,
B 4

ture, is of many desired, but of few desired: for as that small number, indued with honest nature, and ciuill disposition, repose their chiefe pleasure and delight, in learning & knowledge: so the greatest number of all degrees, doe set their whole felicitie in wealth and worldly vanity: to whom vertue seemeth as tedious, as to good men vice is irkesome.

Eccles. 37.

Eccles. 22.

To speake of balure, to the saint-hearted: of charity, to the vnnmercifull: of courtesie, to the churlish: or of wisdom, to the foolish: is much like, as the telling of a tale vnto one that is heauy asleepe: who being awaked, asketh what is the matter. Scarlet hath no colour: to him that seeth it not: the Emerald is of small price to him that knoweth it not: and Arts of little account, to those that haue them not. Notwithstanding, though pearles cast befoze swine, finde but swinish entertainment: yet of the Gold-Smith they are esteemed in their kinde most deare and precious: so in the iudgement of the wise, no riches comparable to a vertuous minde, indued with good nature:

ture: no treasure to a wel-ordered life,
furnished with good learning, nor po-
uerty to ignorance, vice and infamy.
He that knoweth not that he ought to
know (saith the Philosopher) is like a
beast amongst men: he that knowes no
more then is needfull for himselfe, is
counted a man amongst beasts: but he
that knoweth that is needfull to bee
knowne, seemeth rather a God a-
mongst men.

Exod 4. 24.

Psal. 82. 6.

It appeareth, that in times past, lear-
ning was proper to the ancient race of
Gentlemen onely: who changing the
trapt Oxen, into hard Horses: silk
coates, into arming corselets: gold
hats, into Steele helmets: Ven-
Lutes, into Marses trumps: and dai-
ring in chambers, into marching in the
field, did valiantly win their Armes by
force of Launce, push of Pike, and dint
of Sword: having both their bodies
practised with Marshall might, to con-
quer in warre, and their mindes fur-
nished with arts and policy, to govern
in peace. But through the carelesse
negligence of their posterity, spending
their time, and consuming their patri-
monie

Being waited
pon by three
Dogs, Folly,
Flattery, and
Flattery.

Prov. 18. 17.
Eccl. 5. 2. 8.

monie in idlenesse, ryot, and sensuality:
ty: yeelding occasion for their ene-
mies to laugh at their folly: their
friends to lament their misery: and
those that honoured their ancestors for
their vertues, to abhorre them for
their vanity: it is now left for a prey
to the meaner sort. Amongst whom,
though some bee found in disposition
& behaviour, more charitable, honest,
and vertuous, (than many) by birth of
ancient parentage: Yet the right na-
ture and condition of a courteous civil
Gentleman, is seldome found in a base
soyle. Whereby it cometh to passe,
that the naturall imps of civil courte-
sie, in whose predecessors the right i-
mage of honour and vertue did shine,
fall daily in subiection to a sort of chur-
lish Nabals, and greedy couetous mo-
ney-mongers: Whom blinde fortune,
(by the misery and spoile of others)
hath newly advanced, from Cart unto
Court: smelling neither of cheualry,
nor almost of humanity: but rather like
greedy Lites, seeking continually to
prey upon simple innocent Doves: or
Demosthenes hungry eyes, that pickt
the

the poore galled Asse to the hard bones.
Whose manners are much like Alex-
anders horse called Bucephalus, that be-
ing unharnessed, would gently suffer
his keeper to ride him: but feeling him-
selfe once furnished with princely sad-
dle, golden bosses, and costly trappers,
would proudly prauce, snuffe, & snort
in great disdain, suffering no man to
come neere him, but the King himselfe.

Prov. 15. 27.

Prov. 18. 13.

In whom it plainly appeareth, that
as a leaden sword in a golden sheath: a
hogges snout with a golden ring: a
scabb'd sheepe, in a golden fleece: or a
ravenous Wolfe, in a Lyons skinne:
Such is a crabb'd and peevish condi-
tion, furnished with Arts, Titles, and
qualities of a Gentleman. As for
wealth without vertue, it is likened to
a sword in a mad-mans hand. Yea, the
wilest devices are the readiest meanes
to come by wealth, which ought not to
looke Honoz in the face. And personage
or noble linage, without wealth or wis-
dome, is compared to a tree flourishing
with faire Greene leaves without
fruit: or a stately carued Image, with-
out life: a painted fire against a wall,
without

Liberall sci-
ences are most
meet for libe-
rall men, and
good Arts for
good natures.

Blond without
fewet maketh
but leane pud-
dings.

Job 8. 39.

*Chrysoft. vpon
Math.*

Pro. 18. 17.

Esa. 32. 6, 7, 8.

without heate : it small pzenaileth the
Zelues, to boast themselues to bee A-
brahams childzen, being degenerate
from the faith and manners of Abra-
ham. It is better (saith Chrysoftome)
for the parents to boast of their vertu-
ous sonne, than the sonne to vaunt of
his noble Parents. And therefore such
as couet to excell in honour, must la-
bour to exceede in vertue : or else the
higher their calling is seated by for-
tune, the deeper will their fall be, ouer-
throwne by their folly.

Finally, whosoever is a greedy co-
uetous snudge in getting : a hard pin-
ching niggard in spending : a crafty
dissembling Foxe in dealing : sterne in
countenance: churlish in speech, and
hoggish in behaviour: though he were
as personable in shape, as Absolon : as
rich in possessions, as Croesus : and de-
scended from the blood of great Alexan-
der: hee is but a miserable prowling
rarle, unworthy the name of a man,
much lesse of a Gentleman.

A display of Duty.

A caueat to the couetous.

Couetousnesse is the roote of all euill, the ground of vice, and the originall cause of all mischiefe: Which, in paine of eternall damnation, is straightly forbidden of God himselfe. *1.Tim.6.10.*
There is nothing worse (saith Iesus Syrach) then a couetous man, who for his intolerable greedinesse, is aptly compared to a griping Cozmozant: a deuouring Caterpillar: a rauening Wolfe: a shamelesse Dogge that is neuer satisfied: and a noisome Hogge, that is neuer profitable till he die. *Exod.2.6.*
Eccles.10.
Esay.56.11.

Whose eares in respect of any goodnes, are as deafe as a dooze nayle: his eyes as blinde as a beetle: his heart as hard as a flint-stone. and his mouth as greedy as hell mouth. And therefore in the commonwealth of Israel, they had a spectall regard to chuse such men for Captaines, Officers, and Gouvernozs, as feared God, and hated couetousnes. *Exod.18.19.*
Deut.17.
Yea it was not lawfull for the Prince himselfe, much lesse for a Subiect, to gather too much silver and gold. But in this our miserable age, there is such a greedy

A display of Duty.

a greedy prowling for pelfe : hoarding
of money : racking of lands : abusing
of law : priuy conueying of Corne,
Beefe, Bacon, Butter, Cheefe, & such
other commodities, to feed the greedy
appetites of churlish Nabal, vncharita-
ble Diues, and their vnſatiable compa-
nions, as the Commonwealth is al-
moſt brought to common beggery. A-
gaine, ſuch ioyning of houſe to houſe:
ground to ground; farme to farme, and
liuing to liuing, to maintaine their ſu-
perfluity, as the meaner ſort can not
haue to aide their neceſſity. Yea, if the
Lord himſelfe ſhould not come quick-
ly, and cal them to account, for bzibing,
gripping, wringing, plucking off the
ſkin, and grinding the very faces of the
poore members, whoſe liues are made
euen an anatomy of miſery, and a ſea
of bitterneſſe: they would thoſtly looke
to dwell vpon the earth alone.

Theſe onely do proſper, flouriſh, and
deuoure the fat of y^e land. Their barns
are filled with graine; their coffers
ſtufft with coyne; their tables furniſhed
with dainty diſhes; and their houſes
ſafe from feare of the rod. They lye
vpon

Eſay 5. 13. 14.

Apo. 22. 12.

Mic. 3. 2.

Eſay 3. 15. 16.

Eſay 5.

Pſal. 73. 13.

Iob 21.

A display of Duty.

Upon soft beds of Zuoze; grope their
soules in rest; and eate their bread a-
lone. Their childezen go forth in flocks,
and lead the dance; spending their time
in ryot, and bantty. They sit in the
chaire of wilfulnesse, and speake what
they list: whose conceits must stand for
reason: their might for right: and their
liking for law. As the ruler will, so
saith the Judge, that hee may doe him
the like pleasure againe.

Thus haue they denoured Iacob:
taken away his portion by violence:
& layd waste his dwelling place. They
gape vpon him with disdainfull coun-
tenance, as it were a ramping and rod-
ding Lyon: whose lamentable com-
plaints are come by to the eares of the
Lord of Hosts: Hea the very stones in
the wall cry out against it. And there-
fore to the conuersion, or confasion of
al such pittilesse worlholings, thus saith
the Lord: Woe be vnto them that co-
uetously gather together euill gotten
goods, that they may set by their nests
on high, to scape from misfortune: they
haue deuised the very shame and con-
fusion of their owne house.

Amos 6.

Luke 12.19, 20.

Abacuc. 1. 8.

Mich. 7. 4.

Psalm 79. 7.

Matt. 23. 5. 6.

Psal. 12. 13.

Ezek. 9.

Abacuc. 2. 12.

Abacuc. 2.

A display of Duty.

Amos 9.1,2.

Lam. 5.2.

4. Kings 5.

1. Kings 25.

Luke 16.23,24.

Psal. 73.

John 19.11.

Wisd. 6.2.

Esay 49.25.

Heb. 13.17.

4. King. 18. 4,5.

1 Cor. 14.40.

Prov. 21.1.

I saw the Lord stand upon the Altar (saith the Prophet) and he said: Smite the dooze-cheeke, that the posses may shake withall: for their couetousnesse shall fall vpon their owne heads. Goe to now you rich worlholings, & Rams of the flocke, that liue in pleasure and wantonnesse (saith the Apostle) Weepe and howle for the miseries that shall come vpon you. Gehezi for couetousnesse was plagued with Leprosie: Nabal stricken to death: and Diues tormented in hell: where, without speedy repentance and restitution, all greedy prouiders shall shortly perishe, and come to a fearefull end.

The duty of Subiects to their Prince.

The ciuil Magistrate is a Minister, armed with lawes and sword: appointed of God, as a nurse to the Church, and a father to the Commonwealth, to order, rule, and gouerne the people committed to his charge, execute iustice, and keepe outward discipline, as well in causes Ecclesiasticall, as temporall: Whose heart is in the hands of the Lord, to turne it (for the benefit

A display of Duty.

benefit of the good, and punishment of the euill) which way as pleaseth him. Unto whose authority, power, and government, euery Christian subiect is bound in duty and conscience, humbly to submit himselfe, reuerently to feare him as the roaring of a Lyon, thankfully to honour, and pray for him, as Gods Lieutenant vpon earth, willingly to yeeld all tributes, taxes, and duties vnto him, and obediently to obserue and keepe his lawes, statutes, ordinances, and proceedings in al things: (In matters contrary to faith and saluation, expressely commanded in the sacred Word, onely excepted.) Yea though he were as grieuous a persecutor, as Saul King of Israel: as wicked an oppressor, as Pharao King of Egypt: or as cruell a tyrant as Nebuchadnezzar: King of Babylon: much more being so mercifull, vertuous and godly a Prince, as good Elizabeth Queene of England. So God by the Prophet doth straightly command. Our Sauour, both by his doctrine and example doth plainly teach. And the Holy Ghost by the Apostle doth vehemently exhort: Submit
C
your

Rom. 13. 2

Prov. 20. 2.

1 Pet. 2. 17.

1 Tim. 2. 2.

Luke 2. 2.

Acts 5. 29.

Dan. 3. 6.

Exod. 1.

1 Cor. 25.

Ier. 27. b

Baruc. 1. 6, 2 15.

Luke 20. 25.

Mat. 17. 27.

Rom. 13. 2.

A display of Duty.

1. *Pe. 2. 13, 14.*

Rom 13. 2.
Exod. 16. 7.

Prov. 20. 2.

Preach. 10. 18.

Numb. 11.
Numb. 21.

Numb. 16.

pour selues vnto all the ordinance of man for the Lords sake (saith he) whether it bee vnto the King, as chiefe and supreme head, next vnder God: or those that be appointed in office to gouerne vnder him,

Whosoener therefore resisteth the authorizy of the ciuill Magistrate, resisteth not man, but the ordinance of God himselfe, to his owne damnation. Hee that prouoketh his Soueraigne vnto anger (saith Salomon) offendeth against his owne soule. Yea, hee that shall but euen thinke euill against the Lords Anointed (saith hee) the very bird of the ayre, with the fluttering of her wings, will bewray his secret thoughts. The rebellious Israelites, for resisting against Moses the ciuill Magistrate, and Aaron the high Priest, were some of them plagued with pestilence: some stung with fiery serpents, some consumed with fire from heauen: and some swallowed vp in the bowels of the earth. And rather then the obstinate, stubborne, and disobedient should scape unpunished: euen Satan himselfe, the Master and Captaine of all tray,

A display of Duty.

trayterous Rebels, would make him
to be his own hangman, as Achitophel
and Iudas: the very haire of his head
(for want of other) would peeld it selfe
for a halter to strangle him: as Abso-
lon and his partakers: and the trees
of the field offer their stretched out
armes, as fit gibbets to confound him,
as a member unworthy to liue in a
Common-wealth.

2.Kings 17.

Math. 27.5.

2.Kin. 18.17

And here by the way, a question
might arise, touching these sorts of peo-
ple in this land.

The first, are certain seditious prea-
chers, possessed with proud erroneous
spirits, euery one hauing a Church-
plot, or Commonwealth in his head:
who vnder an hypocriticall shew of ho-
linesse, turning vp the white of the
eye, with deepe groning sighs, in their
long Pharisaicall prayers to blind the
multitude, presume to walk at liberty,
according to their owne lusts, spea-
king peruerse things to draw disci-
ples after them: beating dayly in the
peoples heads, what possible they
can, to conceiue a loathing and misli-
king of her Majesties government,

2.Tim. 3.21

Math. 6.9.7.

Luke 18.11.

Acts 20.38.

2. Pet. 2.1, 2.

A display of Duty.

and order of Religion established.

a small care
keeping,
with small
science in
ing an oath

The second, are certaine of the inferior Magistrates, put in trust, as the rest, to execute the office of Justice, keep the people in due obedience to her Majesties proceedings, and punish contemners of her lawes: who notwithstanding upon a greedy covetous desire to prey upon the spoile of Church-livings, doe privily, vnder a colour of zeale, both fauour, further, incourage, and maintain the said seditious Schismatiques, as fit instruments to serue their purpose, to the great disturbance of the Church, and disquiet of the commonwealth.

im.4.3.

im.4.7.

The third, are a sort of fickleheaded people: who hauing their eares itching for nouelties, are apt and ready upon every light occasion, to cast off the yoke of obedience, and giue heed to those spirits of errour: getting them heapes of teachers after their owne fantasies, without regard of duty either to Prince or Lawes.

Now the question is this: Whether these three sorts of pryncy whispering murmurers, their conditions and manners

ners rightly considered, may iustly be taken in the number of the faithfull, true, and loyall subiects : or rather more dangerous enemies to the State, then open professed Papists.

Certaine Morall rules, and profitable
aduertisements touching ciuill
behaviour and gouern-
ment of life.

The Rules of ciuill gouernment,
require a man to frame his man-
ners apt and meet for all honest compa-
ny, and society of men : as, discreete a-
mongst the wise, merry with those that
be merry, and mourne with those that
mourne, to yeeld sound reason in graue
matters, and pleasant conceits in light
trifles. Sobriety without sallennesse
is commendable, and mirth with mo-
desty, a vertue delectable. A merry
minde doth commonly shew a gentle
nature : where a sowe grim counte-
nance is a manifest signe of a curious
teasly Churle, and disdainfull Hypo-
crite.

1. Pet. 2. 17.
Rom. 12. 15, 1.
Eccl. 7.

Humilitie and lowlinesse of minde
winne the fauour of God : & gentle
speech

C 3

speech and courteous behauiour, the hearts of men.

...nce and
ecie.

To be silent of tongue, and secret of heart : Nature hath given vnto man two eares, and but one tongue (saith the Philosopher) to teach him, to heare much, and speake little. Pythagoras being asked the best way for a rich soole to get estimation, Let him weare costly attire (quoth he) and speake little: for a soole holding his peace, seemeth to bee wise. The tree of the field is knowne by the fruits, and the thoughts of mans heart by his words. Honour and worship is in a mans wise talking, saith Iesus Syrach : but, the tongue of the indiscreet is his own destruction. Life and death are in the instruments of the tongue (saith Salomon) and he that can temper his words with discretion, keepeth his soule from troubles. Words spoken in due season, are compared vnto apples of gold in a siluer dish.

16.21.15.

11.17.29.

13.5.

eclef.27.6.

1th.12.34.

cl.5.14,15.

11.21.23.

11.17.28.

11.19.21.

12.25.10.

But better he speake not,

When wisdom prouoketh not :

Then wiseman he seeme not,

When silence he keepeth not.

To

To avoid the company of the wicked. For as bodies infected with contagious diseases, are loathsome and odious : so mindes corrupt with false doctrine, rude manners, and vicious living, are most irksome and dangerous. He that toucheth pitch (saith Iesus Sirach) shall bee defiled therewith : and he that keepeth company with the wicked, shall hardly escape without blemish, either in life or credit. And therefore it was not lawfull for the Israelites, to associate themselves with the Cananites, lest they should bee infected with their manners. Abraham was commanded to depart from Caldea : Lot and his daughters from Sodom : and the congregation of God, from the tents of Corah, Dathan and Abiram. What fellowship hath light with darkness, Christ with Belial, or the Faithfull with an Infidell ? The Israelites dwelling in Sitim, committed whoredome with the daughters of Moab. And the heart of Salomon, for all his wisdom, by keeping company with heathen Idolaters, was turned away from the Lord.

Prov. 24. 7.

Eccles. 13. 1.

Nimia familiaritas contemptum parit.

Exod. 23. 33.

Gen. 12. 1.

Gen. 19. 16.

Numb. 16. 27.

2. Cor. 6. 14.

Eccles. 13. 23.

Numb. 25. 1.

3. Kings 11. 4.

Ecclesi 3 3,4.
24.27.

*Omne nimium
vertitur in
attium.*

*Bacchus feasts
are both loth-
some and vn-
wholsome.*

Let common society bee bled in e-
qualitie. Like with like doe alwayes
best agree: for as the Beetle with the
Pot, the Lambe with the Wolfe, and
the Ass with the Lyon: Such is the
fellowship betweene the poore and the
rich. Requittall amongst equals, is of
common courtesie: but recompence in
vnequals, inforced of necessity. Shew
a child an apple, and he will cry for it;
but make thy Superiours priuy to thy
pleasures, and hee will haue it, or else
make thee cry for it.

Not dainty in dyet, nor riotous in
expences, but moderately to liue with-
in his bounds. To cut his coat accord-
ing to his cloth, not with the prodigall,
to spend all, nor with the couetous, to
keepe all, but with the discreet, to vse
all. Hee that hath little, and spendeth
much, is called a prodigall foole: hee
that hath much and spendeth little, a
miserable carle: but he that can mode-
rate his expences according to ability,
is wise. Measure is called a merry
meane, liberality is a vertue, consist-
ing to spend, not as a man would, but
as he may. A thin spare dyet is most
whole.

wholesome for health, & profitable for
wealth. Like M. Tullers allowance.

Two dishes well dressed,
And welcome withall,
Both please thy friend,
And becommeth thy Hall:
Much spice is a theefe,
So is Candle and Fire,
Sweet sauce is as crafty,
As euer was Frier.

Tusser.

And as variety and excesse in diet,
doe surfet the body, and consume the
wealth, so change of gorgeous appa-
rell sheweth pride without profit, and
commonly couereth a threed-bare
purse. Attire most commendable, is
neither curious, nor clownish, sump-
tuous, nor costly, but sober and decent,
as best becommeth his estate & calling.

Mistresse Fortune is said to be hand-
maid to Lady Vertue, who esteeming
more of simplicity with security, then
pride without profit, is compared to a
poore simple woman in ragged attire,
as one despised of the world, bearing a
bible in the one hand to restraine vice,
and

By the lawes
of *Lycurgus*, h
that inuente
any new fashi
on of attire
was banished

*In medio confis-
Virtus.
To auoyd
penury.*

Job. 13. 5.

Job. 12. 28.

Tim. 6. 6.

*om̃x qui dicit
contentus est
paup̃e.*

*om̃x qui nihil
abet.*

and certaine working tooles in the o-
ther, as one alwaies apt to labour. She
hath also a paire of wings, in token
that she flyeth vnto the heauens. She
treadeth death vnder foot, to signifie
that she is immortall: And placed be-
twene two extreme vices, as who
should say, she alwayes keepes the gol-
den meane. It is a true saying, Better
to liue in low degree, then high disdain,
A quiet contented minde (saith the
Wise man) is more worth then great
riches. Euery cunce of state asketh a
pound of gold, and euery scote rising
in authoritie, increaseth an ell in ne-
cessity. The ambitious is hated, and
the base-minded overcrowed, but the
meane estate resting vnder the cloke
of obedience, within the reach of his
owne hap, is alwayes in most safety,
and least danger. Hee that liueth in
health, is well fed, he that is preserved
from cold, well clothed, and he that can
liue out of debt, is rich and happy: his
sleepes are sound, his conscience quiet,
and his life pleasant.

Where

Where wilfull race of wilelesse braines,
Flaunting in pride, to passe degree,
Bringeth rich estate to great decay,
And lewd heads to great misery.

Enuy followeth Vertue.

What good men want by nature,
they seek to supply by Art, but
the envious wanting discretion, sup-
plyeth it with malice. Let a man hum-
ble himselfe to the proud, and hee will
not hurt him, keepe no company with
drunkards, and they will not infect
him: aske nothing of a couetous man,
and he will not harme him: but the
more hee shall be esteemed of the best
sort, for honest life, ciuill behauiour,
and vertuous qualities, the more hee
shall be persecuted with a number of
envious eyes. For iealousie to beauty,
aduersitie to prosperity, and enuy unto
vertue, are so linked and ioyned toge-
ther, that the one followeth the other,
as the shadow followeth the body. And
therefore that famous Philosopher
Hermocrates, exhorted his sonne to liue
so, he might be enuied for his vertues.

Only misery
void of enuy.

Of

Of the malicious back-biter.

The Basaliske killeth men a farre off, by the sight of his eyes: and the enuious back-biter, by the sting of his tongue. The Serpent keepeth his poison, onely to the hurt of others, but the spitefull backbiter, both to the hurt of others, and destruction of his owne soule. The Camellion can transfoyme himselfe into all colours saue white, and the malicious backbiter, into all fashions saue honesty: Disdaining his Superiour, because he is not equall to him, his equall, because he is equall to him, and his inferiour, lest hee should be equall to him. But commonly such euill surmising mindes, back-biting mouthes, and slanderous tongues, are to none more noysome and dangerous, then themselves, to whom it often hapneth, as it did to the Traipier, which greedily caught Paul by the hand, intending to hurt him, fell herselfe into the fire, and perished.

The

A display of Duty.

The property of a faithfull and
fained friend.

friendship is the agreement of
mindees, the chiefe of all ver-
tues, called the iewel of humanity. A
true friend (saith the Philosopher) is
long sought for, scarce to be found, and
hard to be kept. Well is he that findeth
a faithfull friend (saith Iesus Sirach) the
weight of gold is not comparable to
the goodnes of his faith. He is alwaies
willing and ready to comfort his friend
in aduersity, to helpe him in necessity,
to intreat and vse him courteously, to
beare his infirmities patiently, and re-
proue his errors gently. Whose re-
bukes are much like Pepper, which is
hot in the mouth, but wholesome at the
heart, and he that cannot beare or take
the rebukes of his friend in good part,
is aptly compared to a Harp-string,
which beeing wrested in tune, doth
breake and snap asunder. Piping and
harping maketh a sweet sound (saith
the Wise-man) but the tongue of a
friend goeth beyond them all. Many
there be (saith Salomon) that are called
good

Eccles. 6. 19.

Eccles. 40. 14.

Prov. 20. 6.

A display of Duty.

Eccles. 12.8.9.
Prov. 17.18.

A cold comfort that is
wrapt in no
remedy.

A fained
friend.

good doers, but where should one find
a true faithfull man? Gold is tryed by
the touchstone, a good Pilot in rage of
tempest, a baliant Captaine in time of
warre. and a true friend in necessity. A
friend vnused, is like a medicine brui-
nistred, and a friend without friend-
ship, like a tree without fruit. As good
a foe that hurts not, as a friend that
helps not.

A fained dissembling friend, is much
like a Serpent bred in Egypt, called a
Crocodile: Who when she smileth, poi-
soneth: and when she weepeth, deuou-
reth. Or the Hiena, hauing the voice of
a man, speaking like a friend, and the
minde of a Wolfe, deuouring like a
fiend. Or the Panther, who with the
sweetnesse of his breath, and beauty of
his coat, allureth such beasts within
his compasse, as he intendeth to breake
and prey vpon their carcase. Or the
flattering Syrens, that sweetly sing the
Sailers wack. Or the Fowlers pipe,
that pleasantly playeth vnto Birds death.
Or the Bee, who carrieth hony in her
mouth, and a sting in her tayle. Or the
Box tree, whose leaues are alwayes
greene,

A display of Duty.

greene, but the seeds popson. So his countenance is friendly, and his words pleasant : but his intent dangerous, and his deeds vnwholsome

Mel in ore, verbalactis :

Fel in corde, frans in factis.

His fetch is to flatter,

To catch what he can,

His purpose obtained,

A figge for thee than.

Eccles. 37. 4, 5.

Taffer.

In chusing a friend, is chiefly to be obserued : that as old wood is best to burne: old horses to ride : old booke to reade, and old wine to drinke: so are old friends alwaies most trusty to vse. And he that reiecteth his kindred, and chuseth friends of strangers, is much like him who changeth his legge of flesh, for a stilt of wood.

Eccles. 9. 14.

It is further to be noted, that where the persons are diuers in nature, differing in manners, variable in conditions, or contrary in Religion, their friendship cannot possibly long continue.

Againe, touching the naturall inclination of men, he that is light & topish
in

A display of Duty.

in youth, proueth often teasty and waspish in age. A bold malapert boy, a wilfull seditious man. A grim Crab-tree countenance, doth commonly shew a hard churlish disposition. A smooth glossing tongue, a crafty dissembling heart. And a quick sharpe wit, an vnconstant and wauering condition, neither faithfull to friend, noz fearefull to foe. But especially, a prouid, furious, or scoonefull person, is apt to take displeasure, and thinke unkindnesse vpon every light occasion, & if such a heart, where friendship hath dwelt, begin once to hate, it is like a sponge which sucketh vp as much matter of malice, as befoze of fauour and affection. And euen as the best Wine maketh the sharpest Tinneger, so the deepest loue turneth to the deadliest hate.

Prou. 22. 22.

*In maleuolanti
animam, non
intrabit sapientia.*

An iniurious
friend, is a dan-
gerous enemy.

In praise of Friendship.

Of all the heavenly gifts on earth,
Which mortall men commend,
No treasure well may counteruaile
A true and faithfull friend.
What sweeter solace can befall,
Then such a one to finde :

As

A display of Duty.

As in whose brest thou mai'st repose

The secrets of thy minde?

If flattering Fortune chance to frowne,

And drue thee to distresse:

True faithfull friend will helpe at need,

And make thy sorrowes lesse.

Oh precious Iem, Oh iewell great,

Oh friendship, pearle of price:

Thou surely dost each thing excell,

That man can well deuise.

The golden Mines are soone decayed,

When Fortune turnes the wheele:

And force of armes are soone allayed,

If body sicknesse feele,

And cunning Art soone ouerthrowne,

Experience teacheth plaine:

And al things els their course doe chāge,

When friendship doth remaine.

But since by prooffe they haue beene

A fained friend to know: (taught;

I will not trust such glozing tongues,

More then my open foe.

Where fairest face

doth harbour foulest heart,

And sweetest tongue

most treason doth impart:

Oh false deceir,

Ile trust to such no more:

D

But

Wright, L.

As

A display of Duty.

But learne to keepe
a hatch before the dore.

A friendly aduertisment touching Marriage.

Though Wedlocke bee a thing so
doubtfull and dangerous to deale
withall, as to seeke Roses amongst
Thornes, hony amongst Hornets, or
Celes amongst Adders. Notwithstanding,
might my words craue pardon,
(though more willing to wish well,
then able to perswade) I would (ac-
cording to my simple skill) shew my opi-
nion, touching the commoditie, and dis-
commodity of marriage, and the best
meane to liue quiet in Wedlock chan-
cing vpon a Shrew.

First, considering the state of Mar-
riage in general, God himselfe hath or-
dained it as holy: nature hath establi-
shed it as honest: reason doth counsell
it as profitable: and all Passions haue
allowed it as necessary. And therefore,
with the Apostle, I commend it, as ho-
norable amongst all men.

Happy is that man (saith Iesus Sy-
rach) that hath a vertuous Wife. The
number

57.2.

ed. 13.4.

cles. 36.12.

1525.

cl. 25.1, 2, 3, 4

A display of Duty.

number of his peeres shall be double. A
vertuous woman maketh her husband
a ioyfull man: whether hee be rich or
poore, he may alwayes haue a merry
hart. A woman that is silent of tongue,
shamefast in countenance, sober in be-
haviour, and honest in condition, ado-
rned with vertuous qualities cor-
respondent, is like a goodly flower, deckt
with the colours of al other flowers in
the field, which shall be giuen for a good
portion to such a one as seareth God.

But hee that shall preferre the gifts
of nature and fortune, before grace and
vertue, hauing more respect to a cleane
hand, with a faire smiling countenance,
then a cleane heart with good condi-
tions, shall after finde that hee seareth,
and misse that he most desireth, want-
ing neither time to repent, nor matter
to complaine on.

Fauour (saith the Wise-man) is de-
ceitfull, and beauty but a vaine thing.
Without vertue, it is compared to a
sweet popson in a bore of Iuoy: or a
faire shew that wrings the soote, or the
Beast called an Armin, whose skin is
desired, and his carcase despised. A

Prov. 31. 6.

*Felix est pul-
chro, veniens d.
corpore virtus.*

Beauty is the
ornament of
nature, and
wealth is got-
ten by policy,
but a vertuous
woman is the
gift of God.

Eccles. 2. 6.

Eccles. 9. 8. 9.

Prov. 31. 26.

*Dulce venere-
retrix decora.*

Wright, L.

26029

A display of Duty.

no more late
enemies.

reacher 7.24.

short pleasure full of paine and misery,
much like Tantalus apples, which are
no sooner touched, but turned into
ashes, and in the end (saith the Prea-
cher) she is moze bitter then death.

I heard once a learned man shew a
pretty note, concerning marriage,
which though it were a Jewish inuen-
tion, yet hath it a diuine vnderstanding.
Ish and Isha in the Hebrew tongue sig-
nifieth Vir, and Vira, the Man, and the
Woman: which being ioined together,
maketh Chaa, signifying God, as Ieho-
uah. From which word take away these
two Hebrew letters, Chod, and He:
that makes it God. And that remaines,
is, Ash: which signifieth paine and mi-
sery. Meaning, that in such a marriage,
where vertue is absent, there God is
not present, and where God is not pre-
sent, there paine and misery is neuer
absent.

A quiet man that matcheth himselfe
to a Shrew; taketh vpon him a very
hard aduenture: he shall find compact in
a little flesh, a great number of bones,
too hard to digest. Yea, such Saints
are some men matched withall, that if
all

all their demaunds should be granted :
and all that they are aggriued withal,
redressed ; Sampsons strength, Iobs pa-
tience, and Salomons wisdome, were
all too little. And therefore some doe
thinke Medlocke to bee that same
Purgatorie, which learned Diuines
haue so long contended about, or a
sharpe penance to bring sinfull men to
heauen.

A merry fellow hearing a Preacher
say in his Sermon, that whosoever
would be saued, must take vp, & beare
his crosse, ran straight to his Wife, and
cast her vpon his backe.

Diogenes being asked what age was
most fit for marriage : for young men
(quoth he) it is too soone, and for old
men too late.

One Paurimio, sonne to a Senator
in Rome, being desirous to marry, his
father willed him tarry till hee were
wiser. Pay Sir (quoth hee) if I once
grow wise, I shall neuer marry.

Arminius, a great Ruler in Car-
thage, being importunately perswaded
to marry. No (quoth he) I dare not, for
if I chance vpon one that is wise, shee

will be wilfull : if wealthy, then wanton : if poore, then peevish : if beautiful, then proud : if deformed, then loathsome: and the least of these is able to kill a thousand men.

Where married couples agree together, it is a great happinesse, and a thing very acceptable in the sight of God.

But as in Musique are many discords, before there can be framed a true Diapason : so in Medlocke are many iarres, before there bee established a perfect friendship.

In household matters are many occasions of variance in generall : but where the parties want conformity of manners and conditions, most apt to fall at contention especially. For as the earth to the ayre : and the water to the fire, are in nature and property dissimilant and contrary. So, where the one is constant, the other wanering : The one prodigall, the other a niggard : One the one young, and the other old : They may well consoyne in law : but neuer continue in loue : but prompt and ready vpon euery light occasion, to
resolue

resolue into strife, and dissention. Agreeing like a Harpe and Harrow: or rather, two Cats in a gutter. And if the husband will live in quiet, then must he shew his wisdom, either by dissembling the cause, to turne it into sport: or else goe his way and say nothing, using his shrewd wife gently, as a necessary instrument to exercise his patience: lest she waxe worse. For by other meanes hee getteth no faithfulness of her. This was the best remedy that Socrates could finde, against his wife Zantippa. The best helpe that Iob could haue against his wife, in all his afflictions. And the best counsell that Marcus Varro could giue unto married men: *Vitium vxoris, si corrigi non possit, ferendum esse*: let her say what she will. Better her tongue wagge, then her heart break. It is said, that an Ass, a Walnut-tree, and a Woman, aske much beating before they be good. But I am verily resolved, that a vertuous Woman that is wise, one word of her Husband doth suffice. But if shee bee such a one, as neither gentle admonition, the feare of God, the speech of people,

Thought to
be *Dina*, the
daughter of
Jacob.

Disdaine me
not, for this
truth, though
truth oft times
turne men to
ruth.

ple, nor the shame of her person can
preuaile: all the wise sayings of Salo-
mon, with an hundred stripes to
mend, wil not suffice to refozme oꝛ a-
mend her. A woman is aptly compared
to a drinking glasse, which being gen-
tly handled, is both pleasant in sight,
and necessary in vse. But if moze
roughly vsed, then the tender nesse of
that metall can beare, is soone broken,
and spoiled. And as the strings of a
Lute doe sound most sweetly, when
they are touched most softly, so are wo-
men most tractable, when they are vsed
most gently. Mea, so long as they are
not restrained of their liberty in three
things, that is, to say what they will,
doe what they wil, and haue what they
will, they are the most necessary, plea-
sant, and comfortable creatures liuing,
and apt enough of their owne accoꝝd,
to submit themselues. But their no-
ble hearts in no wise, can suffer, by
force and violence, to bee brought in
subiection.

It is a common saying, that the
feares of a woman doe wash away her
displeasure, so that after her grieue, if
she

she begin once to weepe, shee is then
more gentle and easie to be intreated.

Finally, hee that will liue quiet
in wedlocke, must bee courteous in
speech, cheerefull in countenance,
prouident for his house, carefull to
traine vp his children in vertue, and
patient in hearing the infirmities of
his wife. Let all the keyes hang at
her girdle, onely the purse at his owne.
He must also bee boide of iealousie: *Eccles. 9. 1.*
which is a vanity to thinke, and more
folly to suspect; for either it needeth
not, or booteth not: and to be iealous
without a cause, is the next way to
haue a cause.

This is the onely way
to make a woman dum:
To sit and smile and laugh her out,
and not a word, but mum.

The Bird that silly fowle,
Doth warne men to beware:
Who lighteth not on euery bush,
For feare of crafty snare.
The Mouse that shunneth the trap,
Doth shew what harmes doe lye

Within

E. S.

Within the sweet betraying bait,
That oft deceiueth th'eye.
The Fish alwaies the hooke,
Though hunger bids him bite,
And houereth still about the worme,
Whereon it hid delight.
If Birds and Beasts can see,
Whereas their danger lyes: (head,
How should a mischiefe scape mans
That hath both wit and eyes?

Certaine necessarie Rules, both pleasane
and profitable for preuenting of sick-
nesse, and preseruing of health:
prescribed by D. Diet, D. *Quiet*,
and D. *Merriman*.

Doctor Diet.

*lib. de sanitate
coda.*

Calen, the Captaine of all Bothe-
licarie Physicians, who liued in
health (except one day sicknesse) the
space of 100. yeeres, being asked what
diet he vsed to preserue his health and
life so long: answered, I haue drunke
no Wine, touched no Woman, ate no
thing rawe, or vnripe, kept my body
swarme, and my breath sweet.

Marcus Aurelius, who liued in health
till old age, vsed to bathe him once a
yeere,

yeere, to vomit once a moneth, to fast
one day in a weeke, and to walke one
houre in a day.

The counsell of Auicine, is to keepe
the feet alwayes dry, the necke warme,
and the body in temperate heate, to a-
uoyde poisoned ayres of dead carrion,
pissing places, stinking mist, and dam-
pish vapours, which infect both man
and beast, preferring alwayes the kit-
chin before the Apothecaries shop. Bee
that for euery qualme will receiue no-
thing without aduice of the Physicion,
shall be sure to haue his carkase full of
diseases, and his pocke void of money.

All naturall disquietnesse (saith Ga-
len) is appeased by thre naturall
meanes: as meate to nourish: mu-
sicke to delight: and exercise to pre-
serue health. Which rule the Purles
of children doe naturally obserue, in
feeding the Infant with her teat: stil-
ling it with her voice: and exercising
the body, by moouing her arme.

That golden sentence of Hypocra-
tes duely obserued, not onely in meane
and measure, vt ne quid nimis, but
also in right order as it standeth, pla-
ced

Wash the
hands often,
the teete sel-
dome, and the
head neuer.

*Qui medicat
vinit,
misere vinit.*

Wright, L.

26029

red by the Authoꝝ, containeth a most
soveraigne pꝛeservative against all
corꝛuall diseases.

Labor, cibus, potio, somnus,
Venus, omnia mediocria.

A meane sober diet, is both neces-
sary foꝛ health, and pꝛofitable foꝛ
wealth: whereas varietie of dishes,
diuersitie of sauces, and change of
drinckes, oppꝛesseth nature, which
is satisfied with a little, nourisheth
infected humours, breeds surfets in
the bodie, and consumption in the
purse.

schola Salerni.

Si vitare velis morbos,
Et viuere sanus,
Non bibe, non sitiens,
Et non comedas satiatus.

Doctor Quiet.

1
3
1
He that will
be as young,
Must gouerne
himselfe as
old.

The heart of a good Christian, is
Loue and Charitie: his tongue
Truth and Honesty: his attire Pati-
ence and Humility: his armour, Wis-
dome

A display of Duty.

dome and Knowledge : his dyet, Mea-
 sure and Temperance : hts authority,
 Equity and Justice : and his life qui-
 etnesse of minde, gladnesse of heart,
 and health of body and soule. But
 where anger and fury possesseth, it
 bereth the minde, fretteth the heart,
 dimmeth the senses, and discompereth
 the whole body, so as the wyathfull
 person can nsuer looke Truth in the
 face.

1. Thes. 4. 11.
 Rom. 12. 13, 19.
 In maleuolanz
 animarum, non
 intrabit sapientia.

Wright, L.

26029

Contend not with an angry man
 (saith Salomon) for hee kindleth vari-
 ance, and stirreth by strife. Make no
 variance with a rich man (saith Iesus
 Sirach) lest he bying a hard quarrell a-
 gainst thee. Strive not with a mighty
 man (saith he) lest thou chance to fall
 into his hands.

Wisd. 1.

Prov. 29.

Eccles. 2.

To contend with a Superiour, is
 madnes : and with an Equall, a shame.
 But as the Lyon, to fight with the
 Emmet, or the Eagle with the But-
 terfly, is unnaturall, so for man to
 strive with his inferiour, is most in-
 iurious.

God hath not ginen unto man dan-
 gerous feete to strike, as the Horse :
 crooked

crooked napes to scratch, as the Cat :
venemous poyson to sting, as the
Serpent : no; bloody feth to bite,
the Tyger, but an vnderstanding
minde to discerne his neighbours
cause rightly : a pitifall heart to re-
lieue his wants charitably : and a mild
tongue, to intreat and vse him courte-
ously.

It is the property of an Asse, to
kicke when he is spurred: of a Dogge,
to snatch when hee is bitten : and a
Woman, to chide when she is angry ;
but a man of good nature to dissemble
an iniury without reuenge. To re-
quite wrong with wrong, is much
like as to wipe one durt away with an-
other.

The minde of man, by nature, is
courteous and valiant: and moze easily
won by gentle perswasion, then vio-
lently drawne by strife and contention.
Whose heart by gentle meanes, being
once mollified, his affections qualified,
and his minde pacified : his eares are
then moze open to heare, his minde to
conceiue, and his will to consent vnto
reason.

And

I will (quoth
Will) reuenged

be :

Not so (quoth

Will) be rulde

by me.

ingis quo

adis ?

And soasmuch as no Vocation or
Calling is without his crosse answered
vnto it, a man that will liue quiet and
peaceable in this wretched vale of
misery, must neither be proudly puffed
vp in prosperitie, nor cowardly cast
downe in aduersity: but well armed
with patience, girt with constancy,
deckt with humilitie, and furnished
with a valiant courage: to take the
vanities of this world as vanities, and
all things in good part as they happen,
resting alwayes contented with the
will of God, who neuer saileth his
childzen in necessity, nor suffereth
them to bee tempted aboue their
power.

Psal 37.

1. Cor. 10. 13.

Of all things bad, the best I thinke,
Is wel to hope, though fortune shrinke.

Doctor Merriman.

Honest mirth moderately bled, is
A pleasant and delectable vertue.
As there is a time to weepe, sigh, and
mourne; so there is a time to laugh,
sing, and be merry. When Salomon
by

Preacher 3. 6.

Rom. 12. 15, 16.

James 5. 13.

A display of Duty.

by his great wisdome, experience, and iudgement, had prooued all things vnder the Sunne to be nothing but vanity, misery, and vexation of minde: hee concludeth, that the best thing for man in this world, all the dayes of his life, is to eate, drinke, and be merry in his labour. Behold (saith the Lord by the Prophet) my seruants shall eate, drinke, reioyce, and be merry. He giueth bread and wine to strengthen and make glad the heart of man, oyle to make him a cheerefull countenance, and sweet opyntment and incense, to make his heart merry. Reioyce in the Lord alwayes (saith the Apostle) and againe I say reioyce. S. James exhorteth Gods children to sing and be merry. A light heart (saith the Wise-man) maketh a cheerefull countenance, and a flourishing age: but sorrow and heavinesse dryeth by the bones, and shortneth the dayes. Heauinesse is called the graue of mans life, & mother of foure daughters; idlenesse, pouerty, sicknes, and misery. It is the property of the distressed to complaine, of the desperate to sigh, of children to weepe, and

Preach. 3. 26.

Preach. 8. 16.

Esa. 68. c

Esa. 35. d

Psal. 104. 14.

Prou. 27. 9.

Psal. 4. 4.

James 5. 13.

Prou. 17. 23.

Eccles. 30. 24.

Cor. 7. 10.

A display of Dury:

of weake cowardly cruenens, to yeeld
and shrinke downe in trouble and ad-
uersity: but of the valiant minde, to
plucke by a good heart, cast off solenne
pensue dumps, put on a cheerefull
countenance to the world, and beare it
out merrily with a good courage,
knowing that though mischiefe and
misery doe come by pounds, and goe
away by ounces, yet a pound of sorrow
will not pay an ounce of debt. And as
those euill humours which sarfet the
body, are expelled by medicine; so are
such heauy pensue dumps as infect the
braine, auoided by mirth and merry
company. No better meane to preserve
health therfore, then mornning and e-
uening to receiue an ounce of merry
conceits, pounded with the pestle of
patience, in the morter of quiet con-
tent, applying oftentimes a plaister of
Hearts-ease to the left side. These will
purge the patient from choller, melan-
choly, and all grienous paines of the
stomake; make him feede heartily,
 sleepe soundly, and walke cherefully.
To a merry heart (saith Iesus Sirach)
every thing hath a pleasant taste.

©

Of

A display of Duty.

Of exercises profitable for health
and recreation,

Dicing comedies bring of-
ten tragical
ends.

Like triple
strings of a
Lute, wrestled
vp till they
breake.

ROM. 14. 10.

Though al such gaming, as depend
vpon idlenesse, chance, and desire
of money, hee vtterly condemned, as a
thing intolerable amongst Christians:
Notwithstanding; such honest exer-
cise, as beeing either marshall for ser-
uice in the field; physcally, for health of
the body; or morall, for the recreation
of the minde, moderately vsed in time
and place conuenient; is no lesse profit-
table and necessary (especially for Gen-
tlemen and Students) then meate,
drinke, and sleeps. Minds that are
wearied with serious affaires, must
sometimes bee refreshed of necessity.
For as continuall bending doth wea-
ken the stiffest bowe, so low study
without recreation, doth weaken the
finest braine. Yet some, more curious
then wise, hauing (as it were) a pride
to be peeuish, seeme rather to hate, de-
spise, and detest all mirth, pastime, and
humane society, as vnfit for such as
professe Christianity. Whereas, if any
exercise

A display of Duty:

26029

exercise bee enill, it is not of it selfe;
but through abuse of the wicked,
which is no sufficient condemnation
to a thing ordained to bee well used.

Rom. 14. 14.

Though some haue bene burned
with fire, some drowned with water,
and some surfettted with meate and
drinke, yet must we neither cast away
the vse of fire and water, nor cease
from eating and drinke. So, though
some dumpish natures can brooke no-
thing that is contrary to their owne
stocall disposition: Yet no reason, that
therefoze the better sort, moze plea-
sant, sociable, and familiar of condi-
tion, should forgoe their honest recreati-
on, to feede the humours of such. To
the cleane, all things are cleane, and if
any offence be, it is not giuen, but ea-
ther taken without cause. Iohn Baptist
and the Pharises liued a straight life,
and our Saviour Christ vsing his li-
berty, was moze familiar, like the com-
mon people: yet Iohn Baptist and the
Pharises were not holier then Christ
himselfe.

Despise not
thy neighbour
in his mirth.

Eccles. 3. 1. d.

Why should
my liberty be
condemned of
another mans
conscience?

1. Cor. 10. 29.

Thy 1. 15.

Wise Salomon maketh mention
oft-times as well for pastime and

C =

sport,

A display of Duty.

Preach. 3.
Iacob wrestled
with an Angel.
Gen 32.
Leuit. 20. 10.
D. ut. 10. 12.

spoꝛt, to recreate and make merry, as
foꝛ serious affaires to fatigate & make
weary.

The Israelites, in obseruing the
feast of Tabernacles, were comman-
ded to gather boughs and bzanches of
Palmes, Willowes, and fruitfull
trees, reioycing and making merry
before the Lord the space of seven
dayes.

1. King. 18. 7.
1. Esd. 12. d

When Dauid was returned from
the slaughter of the Philistians, the
women came out of all Cities, with in-
struments of Musike, playing, singing,
and dancing with great ioy.

Zach. 8. 7.

When God sent the Prophet to
comfort his people of Ierusalem, a-
mongst others his mercies, he promi-
sed them this security, that their boyes
and damselfs should spoꝛt and play in
the streets.

Esay 24. 7, 8.
Ier. 7. last.
Ezech. 26. c
Eccle. 32. 12.
1. Pet. 2. 17.

The taking away of mirth and me-
lody from the people, was alwayes a
token of Gods curse.

Take thy pastime at home, and
doe what thou wilt (saith Iesus Si-
rach) so as thou doe none euill. The
Apostle exhorteth men to loue, and
delight

delight in brotherly fellowship.

Dauid Chytræus affirmeth, playing and sportyng amongst friends, to be very good and necessary, to auoyde wicked thoughts, and dumpish fantasies.

*Chytræus vpon
the Epist pag.
266.*

Maister Caluin saith, that God doth not onely bestow vpon man, things sufficient for their necessarie vses, but also proceedeth further, in helping forwarde their pleasures and delights.

*Maister Caluin
vpon Psal. 104.*

Cato calleth honest pastime, a whetstone for the memory.

To be merry,
honest, and
vertuous, suf-
ficeth to anger
the enuious.
Galen.

Galen preferreth tennisse play, as an exercise most profitable for health, because it mooueth enery part of the body, and hath written a whole booke in commendation thereof. Shooting in the long bowe is greatly liked of many, being a pastime of great antiquity. Marcillius Phicinus hath written in praise of it. Maister Latimer doth greatly commend it. And Maister Ascam in his Toxophilus, doth teach it, as most profitable and commobious, to preserve health. It encourageth the minde, strengtheneth the sinewes,

*Marcillius.
Phicinus.
M. Latimer.*

cleaseth the poyzes, cleareth the senses, maketh good digestion, and wasteth against a number of diseases in the body.

Plato incourageth young men to practise the weapon, commending it amongst the best exercises, and not without good reason: for if it be lawfull for a man to defend himselfe from violence, it is both lawfull and convenient, not onely to weare a weapon, but also to learne how to vse it, if need shall require. Hee that desireth peace (saith Irenus) let him prepare for warre.

For recreation of the minde, Chess-play is much commended as a delectable pastime, and pleasant study, and a princely exercise, hauing in it a certaine Maiesty, wherein is shewed a warlike order, and politike government. It was first invented by a wise man called Xerxes, to declare vnto a tyrannous Prince, how necessary his subiects were to the safegard of his person.

Plato seeming to commend Table-play, compareth it vnto the life of man,
that

that like as an euill chance may bee
holpen by cunning play, so may a cro-
ked nature be made better by good edu-
cation.

Reading of bookes amongst the
wise, hath alwayes beene accounted
the pleasantest mirth, the sweetest mu-
sicke, and soundest counsell. Alonsus
King of Arragon, being asked what
counsellors hee liked best, answered,
Books: for (quoth he) they will tell me
the truth without flattery. They are
neither obstinate, nor greedy of re-
wards: If I list, they speake, and if
I list not, they hold their peace. Mar-
cus Aurelius said, hee would not giue
that little hee had learned by reading
in one day, for all the goods in the
world.

*Diogenes com-
mendeth hun-
ting.*

Of Musike.

Musike is an Art compounded of
Pumber, Harmony, and Melo-
dy, called the Mistris of delights, and
the delight of Princes, both ancient
and honourable, highly esteemed, and
richly rewarded in all ages, a singular

The gods be
got her, and
the nine Mu-
ses did name
her.

blessing of God, sent downe from hea-
uen (as a pleasant companion) to com-
fort our sorowes, and abbreuiate our
wearinesse on earth. Dainty meates
are delicate to the taste; Beautifull co-
lours pleasant to the eyes, and sweet
perfumes delightfull to the nose. But
the harmoniall consent of Musike most
p;ecious to the eares. It traniseth the
senses, reniueth the spirits, Charpnueth
the wit, inflameth the heart, encou-
rageth the valiant, terrifieth the da-
ward, relieueth the distraughted, ex-
pulseth melancholy dumps, recreateth
weariet minds, and stirreth by an apt-
nesse vnto pertue and godlinesse. King
Saul by Musike was deliuered from
griuous torments. The Prophet by
Musike was mooned to prophesie: Or-
pheus and Amphion by Musike were
said to moue Stones, Rockes, and
Trees. Wilde beasts by Musike haue
beene tamed, Birds allured, Fishes
delighted, and Serpents charmed. The
fiercenesse of the Wolfe is mitigated
by the sound of the Cornet: the Ele-
phant delighted with the Organe, the
Bee with the noyle of Wasle, the
Crane

I. King. 16. 35.

I. King. 10. 10. 11.

Crane with the Trumpet, and the Dolphin with the Harpe. And such humane creatures as can find no pleasure nor delight in the sweet harmoni- all consent of concords and proportions which speake them so faire, must needs be monsters in Nature, hauing their bodies without sense, and their heads out of proportion.

The Greekes accounted no man learned, without skill in the Art of Musike: the sweetnesse whereof is by Iesus Syrach compared to a Carbuncle stone set in gold. Cassiodorus affirmeth, that the kinde of melody called Dorius, giueth wisdome to the minde. Phrigius increaseth courage to the heart. Lydius stirreth vp an aptnesse to conceiue: and Æolius pacifieth the affections.

A soft dolefull melody, full of solemne mourning sweetnesse, not onely pierceth the minde, maketh tender the heart, and allureth the outward senses: but also by the artificiall harmony of numbers and proportions, it delighteth euen reason it selfe. And therefore Pythagoras had his schollers brought

Ecc. 32.6.

As the Lute
or Bandora.

As Pipe and
Trumpet.

As the voice
with broken
consort.

Church Mu-
ike.

Bernard.

August. in his
preface vpon
the Psalmes.

Ecc. 44. 7.

3. King. 10. 14.

1. Chro. 23. 6.

2. Chro. 29. f

2. King. 6.

But if our Mi-
chahs had seene
him at this
day, &c.

2. Chron. 5. d

brought asleepe, and awaked againe
with the noise of the Harpe.

And the better to mooue and stirre
vp mans drowlie affections to deuoti-
on and godlinesse, that the doctrine of
saluation might moze easly pierce the
heart and minds of the hearers: It hath
pleased God in all ages (saith S. Augu-
stine) to haue his precepts of instructi-
on, mingled with the delightfullnesse of
Musike, his diuine seruice adozned
with swétnesse of melody, and his
praises cōprehended in verses & songs,
after the custome of wise Physicians,
who season their bitter medicines
with sweet drops.

The ordinary seruice appointed to
the Jewes, was solemnely obserued,
with singing of Psalmes, sounding of
Trumpets, and playing vpon diuers
instruments.

When the Arke of God was carried
home to Ierusalem, Dauid himselfe did
both sing, and dance befoze it.

When it was brought into the tem-
ple, the Leuites in white Robes stood
at the East end of the Altar, singing
and playing vpon Psalteries, Sym-
bals,

bals, Shalmes, Harps, and with them
an hundred and twenty Priests, sonn-
ding of Trumpets, whose pleasant
Harmoniall consent, in their praises
and thanksgiving, was so gratefully
accepted of God, that he filled the house
with the presence of his own glory.

John heard y^e voice of singing, harp-
ing, and playing of vials from heaven.
The Apostle exhorteth the Ephesians to
speake vnto themselves in Psalmes,
Hymnes and spirituall songs, making
melody vnto the Lord in their hearts.
God is well pleased (saith Ierome) with
the morning & evening Hymnes of the
faithfull And seeing the Prophet David
hath appointed his Psalmes to be sung
with sundry notes, variety of tunes,
and diuersity of muscalle instruments,
as Symbals, Organs, Psalteries,
Shalmes, Trumpets, Harps, and
Lutes, &c. I thinke it is as tolera-
ble to adorne Musike in Churches,
with art and cunning, as to beautifie
painting with colours, or set forth
speech with filed eloquence. As for
often repetitions, they doe not dimine
the word, as some suppose, but rather
make

Apoc. 5.8.

Apoc. 14. 2

Ephes. 5. 19.

*Ierome vpon
the 64. Psalm.
Psalm. 81.*

Psalm. 149.

Psalm. 150.

This word
SELA, placed
in the *Psalmes*,
where the
matter is most
notable, signi-
fieth, lift vp,
or change
your voice.

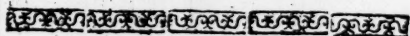
make it moze plaine to the hearers.
Some doe figuratiuely compare the
sound of the voice, to the sound of the
Gospel; the melody of the Organ, to
the deuotion of the heart; and the play-
ing of the fingers, to the charitable con-
cord of the faithfull, where euery one
hath a pleasure in doing his duty,
which is most acceptable Musike vnto
Gods diuine eares, according to this
old verse taken out of the *Deccrees*.

*Non vox, sed votum,
Non cordula musica sed vox,
Non clamans, sed amans,
Cantat in aure Dei.*

What the heart doth belecue,
and the tongue doth confesse.
Becommeth euery member
the same to expresse.
If sicknesse doe oppresse thy corps,
Prepare sweet Musikes Art: (thoughts,
Which peniue dumps and carefull
to mirth will soone conuert.

Here

A display of Dury.



Here follow certaine pretty Notes,
and pleasant conceits, delightfull
to many, and hurtfull
to none.

The naturall inclination of an
English-man.

An English-man by nature, is said to be firme in friendship, constant in promise, impatient in anger, couragious in fight, without feare of death, courteous to his inferiours, pittifull to strangers, faithfull to his friends, and searefull to his foes: More ready to reuenge an iniury, then proffer any without cause; he cannot brooke a stranger to be his equall, nor to be dared of any: Alwayes desirous of nouelties, neuer long content with one state, nor one fashion, greatly delighted in ryot, bawery, and excesse of dyet, taking moze pleasure to heare himselfe commended
with

A display of Duty.

with lyes, then reprovued with truths. Hee is said to haue long eares, a short tongue, broad eyes, and light fingers, quicke to heare, slow to speake, ready to spy, and apt to strike. Few words and gentle speeches winne his heart.

The naturall disposition of most women.

Manilian.

Job 2.

Marcius Varro.

Marcius Aurelius.

Prov. 21.

Eccles. 25. 26.

Socrates.

Most women, by nature, are said to be light of credit, lusty of stomake, vnpatient, full of words, apt to lye, flatter and weepe; whose smiles are rather of custome then of courtesie, and their teares moze of dissimulation, then of grieve, all in extremes, without meane, either louing dearely, or hating deadly, desirous rather to rule, then to be ruled, despising naturally that is offered them, and halfe at death to bee denied of that they demand. They are aptly compared to the Musician, who being intreated, will scant sing, Sol, Fa: but undesired, straine aboue Fla.

Amongst 1000. men (saith Salomon) I haue found one; but amongst all women I haue found none.

The

A display of Duty.

The property of a good
Seruant.

It is required in a good Seruant, to
haue the backe of an Asse, to beare
all things patiently, the tongue of a
sheepe, to keepe silence gently, and
the snout of a Swine, to feede on
all things heartily, large eares, light
feete, and a trusty right hand, loth
to offend, diligent to please, willing
to amend, and suffer all things pati-
ently.

Of the number of three.

A Burchen Broome consisteth of
three things fit for correction: the
twigges for the Schoolemaster, the
Staffe for the Houshoulder, and the
With for the Magistrate. Three pro-
perties required in a good Innkeeper:
to bee patient as Iob: proudent, as
Philemon: and merry as Hector And
other three in a good Chirurgical: a
Hawkes eye: a Lyons heart: and a
Ladies hand.

Of

A display of Duty.

Of Feare and Loue.

As the Lambe is moze in dzead of the Wolfe, then of the Lyon; and the Partridge moze in feare of the Hawke, then of the Eagle: even so the common people stand moze in awe of the inferiour Magistrate, whom they loue for feare, then of the Superiour Prince, whom they feare for loue.

Of Lawe.

The Law is a spur, to pricke forwards vnto vertue, a fetter to re- straine vice, a rule to determine right from wrong, and is diuided into three parts, ius naturale, which nature teacheth, lex condita, which the Prince commandeth, and mos antiquus, which time hath brought in.

Of Physike.

Man is taught to vse, and not to despise such ordinary meanes, as

A display of Duty.

as God hath appointed to heale his
sicknesse. The Lord hath created me-
dicine of the earth (saith Iesus Syrach)
and he that is wise, will not abhorre it.
Is there no Treacle nor Physician at
Gilead? (saith God by the Prophet)
why then is not the health of my people
recovered? The Apostle exhorteth the
Elders of the Church to anoint the
bodies of the sicke with oyle: the Sa-
maritane powdered oyle and wine into
the hurts of the wounded man: this
was a kinde of oyle in Palestine, much
used as a thing very medicinable for
many diseases.

Like 5. 31.
Eccles. 38. 2.
Exod. 15. d.

Ier. 8.

James 5. 14.

Like 10. 34.

In praise of baldnesse.

Shedding of haire is the end of na-
ture, in so much as few men living
untill full age, become not balde, and
the best natures soonest. And like as
fruits of Trees come not to perfection
till the leaues fall away, no more is
mans head stayd and settled with wise-
dome, till it waxe bare, according to the
old Proverbe: Bush naturall, more
haire than wit. And as those Putts,
which in gathering time, keepe still

A

their

A display of Duty.

their buske, are knowne to be naught,
so those heads which in ancient yeres
keepe still their haire, proue seldome
good. And therefore amongst Painters
and Caruers, it is an ordinary custome
to picture the image of an spill disposed
person with bushy haire, and an honest
man with a bald head, for that the one
sheweth a wanton lightnesse, and the o-
ther an ancient sobernesse. An old man
with a bushy head, is much like an old
shrub ouergrowne with mosse, moze
brutish then humane.

Of the Climafterean yeeres.

The life of man is aptly compared
to a long sicknes: wherein the 7. and
9. being criticall dayes, the patient be-
ginneeth commonly, either to amend or
grow worse. So from 7. to 7. and from
9. to 9. yeres most men do change their
naturall complexion, and often their
conditions but especially the 63 yeres
of their age, in which the two climates
doe ioine, making 9. times 7. or seven
times 9. wherein very few doe scape,
withont either great danger or death.

Of time and place.

26029

I finde written in an old booke, of
what credit I know not: that as up-
on the 25. day of the moneth of March,
the first day of the weeke, and first houre
of the day, Adam was created: brake
the commandement: the womans seed
promised: and he for disobedience ban-
ished out of Paradise. On the same day
of the month, and houre of the day, Cain
slew his brother Abel: the promise was
renued unto Abraham: Isaac was offe-
red up in sacrifice, the message by
the Angell was shewed unto the Vir-
gin Mary: our Saviour Christ was
conceiued, and suffered his passion in
Golgotha, the same place where Adam
was buried, and that the Crosse wher-
upon he dyed for our saluation, was a
plant of the same tree, which bare the
fruit of our condemnation. And if all
this were true, it is worth the noting.

To know Easter day for euer.

And the 10. day of the first moneth,
which is March, at the coniuncti-
on of the Sunne and Moone, next the

Exod. 12. 3

Leu. 23. 4, 5.

Nhm. 28. 13, 14

If 2

Equi

Of

Equinoctiall, the Paschal Lambe was
chosen out of the flocke, and kept till
the 14. day, or full Moone: so the tenth
day of the first moneth beeing Palme-
sunday, our Saviour Christ entred in-
to Jerusalem, and the 14. day suffered
his passion. So as the next Sunday af-
ter the 14. day of the Moone, or full
Moone, in the moneth of March, is al-
wayes Easter day.

Of Salutations.

Our elders in times past, were
wont to salute yong men, with,
You are welcome: those of middle age,
with, God keepe you: and old men,
with, God speed you: signifying, that
the first were comming, the second re-
maining, and the third departing.

Of a Lye.

Al ye in generall is to speake that
is false, with a will to deceiue, and
hath threer parts, a sportfull lie to de-
light: a polittike lye to profit: and a
pernicious lye, to hurt. The two first
are not blamelesse, but the third a sinne
most horrible and grieuous. Some doe
thinke

Juciosum.
Officiosum.
Perniciosum.
Gen. 27. c
Exod. 1. d
Iosua 2.
Psal. 5. 6.
Wisd. 1. 14.

Plant, as you see
 true tale that profits not: but no man
 may doe euill, that good may come
 thereof. Rom.3.c.

To helpe memory.

There is nothing better to helpe a
 weake memory, and sharpen a dull
 wit, then continuall vse and exercise of
 reading, writing, & speaking. Practise
 in all things toucheth the quicke, and
 that makes womens tongues runne so
 round, and Lawyers speake so thicke.

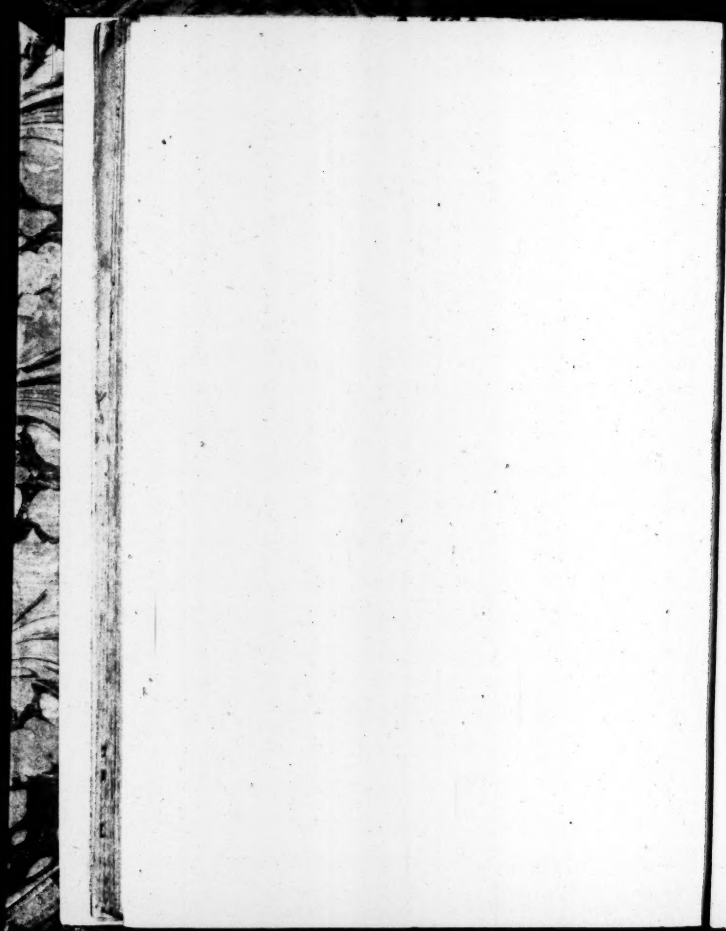
A posie for a glasse, penned merrily
 at the request of a Gentle-
 woman.

Viewing in this glasse, the singular
 shape wherewith God hath gar-
 nished you aboue other creatures, to
 his owne Image, it shall bee requisite
 with continuall trauell and labour (lest
 so excellent a worke be stained by your
 negligence or misdoemeanour) that you
 be answerable as ability shall serue, in
 working his will: which is not, in
 Crisping and Curling: Frisking and

2. ~~Painting~~ and ~~nothing~~ :
to better your beauty with strange
trim attire, as not content with his fa-
shion in framing you, but rather as you
excell in gifts, seeke to excell in grace
remembryng alwayes, that as plain-
nesse putteth on, so painting putteth
out the Image of Christ; which con-
sidered, your attire shall not bee stut-
tish, but sober: not dabbish, but
decent: not whoresish, but ho-
nest: not gaddish, but
godly: as becometh
Christianity.

FINIS.

26029



STC 26029 A DISPLAY OF DUTIE

Before it was taken apart for separate binding (by Robt. Lunow) this work was bound with STC 1012/1 (F. Ayrault), q.v. for description and list.

While it was in sheets I collated it as follows:

A-E⁸ F⁴(-F⁴).

All pairs of leaves were conjugate.

1 June 65

4/15